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Kingdom* 375

feudal revenues of the Capetian or Angevin kings.

A feature of the royal power more pleasing to contemplate is the extension of justice and law over a kingdom long scourged by war and internal troubles. The Assises directly provide for the control of local justice and the punishment of judges who pervert their sacred office. Yet if local judges fail, the Curia can be reached by the cry of the wronged, of every class and race; all can appeal from injustice to the royal majesty.¹

The assurance of justice was found in the King himself, who had that instinct for equity which marks William the Conqueror, the two first Henrys of England, and other princes of the Anglo-Norman race, and the great organisers of all ages. The records of Roger II., a man of stern rather than lovable character, free the eulogy of Alexander of Telese from any charge of being over-emphasised or over-courtly.

He was a lover of justice and its defender, and the sternest oppressor of evils. No one did he ever seek to punish by forejudging. So great and so salutary was the fear of him that in all the confines of his realm . . . all iniquity was suppressed . . . so that what the Psalmist said seemed to be

fulfilled,
"Justice and Peace have kissed one
another."²

* "Ab iniquis iudicibus ad maiestatem
regiam appellarunt."

Chron. Causariense, ed. UghelH, t, x., p. 377.

- Al. Tel., iv., c. Hi